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QUAKER HILL

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XI. Thomas Taber and
Edward Shove---
A Reminiscence.

BY

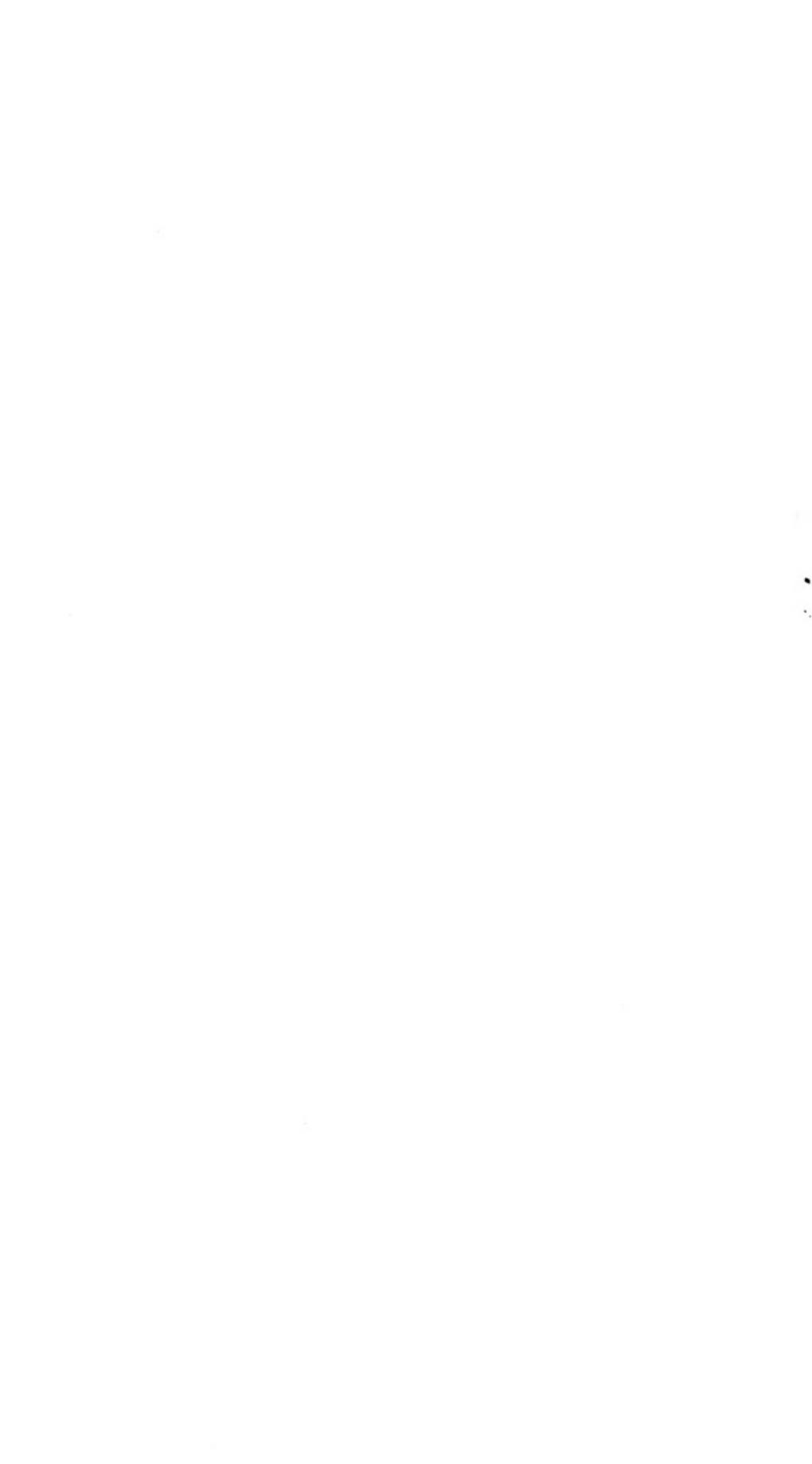
REV. BENJAMIN SHOVE.





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AMY TABER SHOVE
LEGENDARY OF QUAKER HILL

THOMAS TABER
AND
EDWARD SHOVE.

A REMINISCENCE.

BY
REV. BENJAMIN SHOVE.
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READ AT THE FIFTH ANNUAL MEETING OF THE
QUAKER HILL CONFERENCE, AUGUST THE
FIFTEENTH, NINETEEN HUNDRED AND
THREE.

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THOMAS TABER AND EDWARD SHOVE— A REMINISCENCE.

Thomas Taber and Edward Shove are the subjects of my theme upon this occasion. They were my paternal great-grandfathers, and early settlers in this neighborhood.

Here, at the beginning, I desire to express my gratitude to the Executive Committee of the Quaker Hill Conference Association for this opportunity to represent them at this session of their organization.

To me this Old Meeting House is a hallowed Sanctuary. As I think of my ancestors and their immediate posterity, who worshipped here so many years ago, my entire being is swayed with ineffable emotions. I seem to see their forms, listen to their voices, and the sound of their feet as they tread these floors. It may be that my venerated grandmother commenced her public ministry for the dear Lord under this roof.

But I must close these tender reflections. I am reminded that the time limit demands the sacrifice of all imaginative rhetoric on the altar of plain facts.

—o—

I—THOMAS TABER.

With pleasure, I acknowledge my great obligations to Martha A. Taber of Pawling, for valuable assistance in the preparation of this part of my subject. She has proved herself a thorough and expert genealogist, not only in tracing the lines of her descent in this country, but, also, that of our great-grandmother, Anna Theresa Taber, through several families of Great Britain.

Thomas was the fourth in line of descent from Philip—the first known immigrant in this country of that name. We find him in Watertown in 1614, where he was made a freeman for a worthy, public deed. His record proves him to have been a man of ability and energy. He was one of the first settlers of Yarmouth. He was a member of the earliest Assembly of Plymouth in 1639–40; and, later, a representative of Providence.

In the line of descent from him there were two other Philips, and then, William,

the father of Thomas, who was born, June 22, 1732, probably at Dartmouth, as that was his Massachusetts home.

Thomas married Anna Theresa, daughter of George and Deborah (Searles) Pierce.

The first Pierce to settle in this country was Richard. He came on the ship Lyon, commanded, and said to be owned, by his brother, Capt. William Pierce.

As the Tabers and Pierces were so contiguous to the Mayflower families, it is not strange that there were frequent intermarriages between them. Their lines are traced into the families of Rogers, Cooks, and John and Priscilla Alden.

We are not able to give the exact time of his settlement on Quaker Hill. It may, however, be approximated by the deed of his farm. According to its contents, it was given in "1760, in the 33 year of the reign of our Sovereign Lord, George the Second, by the grace of God, King of Great Britain, France and Ireland." The grantor was Thomas Brain of Jamaica, Long Island; the grantee was Thomas Taber of Dartmouth, Bristol Co., Province of Mass. Their removal is likely to have been during the year, 1760.

I learn through William H. Taber, a great-grandson of Thomas, and the present

owner of the farm, that it originally contained 379 acres, being a residue of the 50,000 acres surrendered by Connecticut to New York. William H. Taber is now in possession of 260 acres of this farm. It has never been outside of the family since its purchase by the pioneer Taber, nearly one hundred and fifty years ago. It descended successively to Jeremiah, William and then to William H.

On this homestead Thomas and Theresa reared their family of ten children—three sons and seven daughters. Most of them were Friends. They intermarried with the Akins, Ferrises, Russells and others. Their descendants were numerous. Some of them went to other sections of our great country. Others have remained here and have been efficient factors in the production of the splendid moral tone pervading this community. It is a pleasant thought to contemplate that Albert J. Akin, whose long and worthy life is specially honored by this Conference, and some of the Taber posterity have a common ancestor in the pioneer Akin of this locality.

Some of the Tabers have wrought in public as well as private life. I am credibly informed that Thomas Taber, the pioneer, as a Judge, took the oath of allegiance in

Poughkeepsie, on the accession of George the Third. In my childhood I often heard his son, William, called Judge Taber. He held that honorable position in Dutchess County. He was also a Representative in the State Legislature. William's son, Thomas, formerly of Chestnut Ridge, was a representative in the National Congress.

Thomas Taber died Sept. 18, 1783, 51 years of age, antedating the death of his wife eighteen years. Together they are interred in a neat family burial ground on the old Homestead, surrounded by the graves of several of their descendants. His will was made September 4, 1783, fourteen days prior to his death.

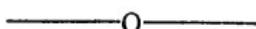
His will manifests a man of acute foresight and minute detail in business. After providing very liberally for his sons, William and Jeremiah, who were also appointed executors, the other son and married daughters having been previously cared for, the needs of the widow and the five minor daughters are considered. Their wants are so fully anticipated and specifically provided for as seemingly to obviate all future anxiety or care on their part. Then, at the marriage of each daughter, her outfit was particularized from the "two cows," "ten sheep," "fiddle-back chairs," and "chany

dishes," to the "dozen tin teaspoons" and "two bed cords," even the "one great wheel" and the "one foot wheel" were not forgotten.

To me the most interesting part of his will is in this item : "I give and bequeath to my negro man, Jethro, his freedom." He was possessed of too much love for manhood, irrespective of race or color, to leave him as an asset to be disposed of as a chattel. Here, upon this magnificent Hill, was the dawning of that brighter day to come, a little over three-quarters of a century in the future, when Abraham Lincoln's Proclamation would liberate the last son and daughter of the African race in bondage in this great American Republic. The sentiments advocated on this lofty summit by the fathers and mothers and emphasized in their actions were harbingers of a higher and better civilization on this American soil.

From my childhood I had supposed that Thomas Taber was a Quaker, as it was the sect of so many of his children and their posterity. But some of his Baptist descendants in this township present a counter claim. The evidence given is of such a character that, while I am not fully convinced that he was a Baptist, yet I must

confess that my belief that he was a Quaker is somewhat shattered. But Baptist or Quaker, or neither, this liberation of his bondsman allies him so closely to the spirit and teaching of Christ that I have the strongest confidence in the genuineness of his Christianity and it has greatly increased my admiration of his character.



II—EDWARD SHOVE.

This Edward was third in line of descent from Rev. George Shove, the third Congregationalist pastor of Taunton, Mass. He was ordained and settled there in 1665, and served till his death in 1687. He also during that time conducted a very prosperous school, numbering at times as high as eighty pupils and of such a grade as to prepare students for Cambridge.

He was thrice married. His first wife was Hopestill, a daughter of the noted Rev. Samuel Newman. His second wife was Hannah, daughter of Rev. Thomas Walley —his third was Widow Farrell of Taunton. His only son, from his marriage with Hannah Walley, was named Edward. He became an influential man in Massachusetts Colony. The inventory of his personal estate, after death, reveals a law library.

His name is also attached to many transfers of real estate and other documents as attorney in Taunton, showing his profession as a lawyer. He represented the town of Dighton in the Colonial Assembly from 1728 to 1733. June, 1732, he was chairman of the General Court of Massachusetts. He married Lydia Dayton, a granddaughter of Rev. Wm. Witherell. There were born of this union George and Mary, twins, Lydia, Ruth, Elizabeth, Theophilus, Edward, Hannah and Nathaniel. I give their names because I found them on the Monthly Records at the Old Swansey Meeting-house near Fall River, Mass. As far as I can learn, from this family originated the Quaker branch of the Shoves. For three generations it bore abundant fruitage.

What a mighty power must have been manifested in wrenching this branch from the old Puritan tree, through the pores of which flowed the blood of three Puritan preachers! Certainly it was cyclonic in effect, while the operation was effected through Quaker quietude and gentleness.

George—the twin of Mary—was the father of Edward, the subject of this paper. The maiden name of his mother was Sarah Chase. He was born in 1736 in Dighton, Mass., and was twice married. His first

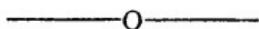
wife was Ruth Cleamens of the same town. Intent of marriage was made and consent given at the Swansey Meeting-house. Two of his paternal uncles, Theophilus and Edward, were appointed a committee to see that the ceremony "should be decently performed according to the custom of the society." The bans were consummated at the Freetown Meeting-house. The certificate of marriage is still in the possession of one of the descendants. It states the date to have been the "fourth day of the eleventh month, called November, Anno Domino, 1757." It bears the signature of twenty-four witnesses. Among them, with the name of a married sister, Sarah Purrington, there are thirteen Shoves. The names of his widowed mother, two sisters and one brother are included, also his uncle, Theophilus, and uncle's wife, Philadelphia Osborn Shove. Of this marriage there was at least one son, George, who died in early manhood. Edward's second marriage was with Sarah Deuel. I possess these items from the Oblong and Nine Partners Records : "Edward Shove of Oblong, intention of marriage to Sarah, daughter of Benjamin and Sarah Deuel. 16th day, 11th mo., 1769; married 27th day, 12th mo., 1769. There were born of this marriage twelve

children. Benjamin, the oldest, born 1770, was my grandfather.

Edward settled in the valley at the north end of Quaker Hill. There he reared his family and lived out his days. The nearest I can approximate the time of his advent to this locality is by the dates of his two marriages—the one in Dighton, 1757, the one at Oblong, 1769. During one of the intervening years he made his home in this section, and engaged in tanning, shoemaking and farming. In my boyhood I frequently saw the old, abandoned vats near the saw mill, then owned by his grandson, George Shove. I judge at that time this neighborhood was a business center of considerable importance. Beside the tanning and shoemaking, there is evidence that a store was maintained there for several years by Benjamin and Silas Deuel. I have several times seen a Bill of Merchandise purchased by "Benjamin & Silas Deuel, both of Dutchess County, N. Y., of Edward & William Laight, merchants of New York city. The amount of purchase was £200." The date of the transaction was Feb. 25th, year of the Independence of the United States of America, in the year of our Lord, One Thousand, Seven Hundred and Eighty-five. There is also an old account book,

which was used in this store, at the old homestead of Edward Shove, Jr., now in possession of a grandson, Melville Shove, at Mount Vision, Otsego County, N. Y.

My grandfather was a clerk in this store, according to a tradition in the family. George, his brother, was in some way connected with the business. The last payment on the New York bill is acknowledged by indorsement on it as having been received by his hand. It was the second payment thus acknowledged on the bill. I am not acquainted with the conditions which caused this transfer of business to other centers.



III—UNITY OF THE TABER AND SHOVE FAMILIES.

We now have these families settled on their homesteads—one on the top of the hill, the other at its foot. The high altitude of the one, the low of the other, do not isolate them. Confidence and friendship prevail. The continuity of their former homes in Massachusetts may have had an influence on this state of amity and sociability. They might have been friends in those earlier years. The Quakerism,

dominating one entire family and a part of the other, would be a strong bond of unity.

There is also confidence and helpfulness manifested, in a business way, at a time when one wants his special friends by his side. When Thomas Taber is near death, and makes his will, Edward Shove is one of the three witnesses, and the only one who appears to testify in the Probate Court. When Anna Theresa Taber thinks proper to make her will, Edward Shove and Edward Shove, Jr., are the witnesses.

Then there was a girl on the top of the hill, budding into a splendid womanhood, named Amy ; and there was a boy at the bottom of the hill, developing into manhood, named Benjamin. They were sure to meet on meeting days, and extend and receive the usual compliments of the occasion. Then there came a time when a heart tenderness gleamed from the eyes and pulsated in the handshaking as they uttered the words "thou" and "thee," and the one word growing so hard to pronounce at parting, "farewell !" As time rushes on, the hill seems to lose its steepness and length from the home at the bottom of the hill to the home at its top, whether the young gentleman is on horseback or afoot.

A little further on there comes the plighting of hearts and hands for life.

I am quite sure that human hearts are the same the world over; that the same tender emotions of love beat in the hearts of young people who wear the brown or the drab dresses, plainly made, as in those who are garbed in the fashionable attire of the people of the world. It is not at all surprising if "the stream of true love does not always run smoothly," among young Quakers as well as other young people, as hearts of the same nature are liable to the same suspicions of mind and fluctuations of emotions. There is likely to be some retarded undercurrent and ripples on the surface. There might be some shore friction causing rough and unpleasant edges to the banks. There may be some little attention to another, inspiring hopes when not intended, and provoking anxieties without cause.

There is in my possession from my grandfather's desk, as a part of my inheritance, a letter in verse, paper yellow and writing dim with age, from a young lady of Dover, whose name will not find a place in this paper. With maiden modesty and saddened undertone she breathes her tender sentiments and disappointment. At

the close of the poem she makes this request: "Please give my love to Amy Taber when thee sees her!"

It is evident that the Quaker virtue of forgiveness controlled the poetess, if there were occasion for its exercise.

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IV—THE WEDDING.

The time approached when there was a marriage which cemented the two families into a closer bond of union. There were two incidents connected with the wedding worthy of note.

The first one was full of perplexity and confusion to the wedding party and of undoubted roguish hilarity to another. The ceremony was at the Taber homestead. The wedding feast was baked in an outdoor oven. The table was set with the finest linen and rarest plate; but when the waiters went for the contents of the oven, lo! they were not there. Even in that Quaker community, so strict in the proprieties of life, as well as moral living, there must have been some reprobate boys of daring spirit who appropriated the toothsome viands, and hied away to some seclud-

ed spot for a sumptuous feast. One can readily imagine the unspeakable mortification and enraged hunger of the party inside the house, and the festive hilarity of the young rascals outside. I once read of a very profane man who would emphasize every pleasure with an oath, and when angered, O! how he would swear. One day he was drawing sand. Coming to a long and steep hill he left the wagon and walked by the side of his team. By some means the hind board lost its position, and while he walked the sand ran out. Reaching the summit of the hill, and turning to get into the wagon he saw it was empty, and the hill sanded from the bottom to the top. He opened his mouth wide for his best effort of profanity, but the volley did not come. At last he exclaimed, "It's no use to try. I can't find words fit for the occasion." These Quakers of pure hearts and clean lips would not swear. O no ! they were clear above such a sin. But if they had searched their mental vocabulary all through, they would have failed to find words "fit for the occasion."

The second incident was far more serious in results. The consummation of the bans was not in the beautiful and impressive custom and formula of the Friends. The

ceremony was an infraction of their rules, and the young couple were disciplined. A part of the atonement was a confession of sorrow. Grandmother, like a good Quakeress, condoned her offense in this way and was forgiven. Grandfather's stubborn heart rebelled, and he declared "I am not sorry, and I will not falsify by saying I am," and was disowned. Although Grandfather in every other respect was as good a Friend as ever, he never resumed his membership until the rule was modified, and then his name was again enrolled by his request.

But consider the consequences of his loss of membership. All his children except the youngest, his daughter Eliza, were born outside of the Society. She married a Methodist class leader. So, as a result of this undenominational marriage, nine of his children and all of his forty grandchildren were deprived of their birthright membership. Who can compute the results of this event as they consider the "what might have been" of an alternative course of procedure, or how many Quaker members and preachers otherwise might have been born into the society from this family?

V—THE SHOVE HOMESTEAD.

Edward Shove died in his Oblong home-stead November 15, 1809. Before his death a part of his farm was set off to one of his heirs, which is now occupied by one of his great-grandsons, Henry Shove. The remainder was transferred to his son, Edward, Jr., with the care of his widow. Near the beginning of the nineteenth century his sons, Benjamin, Jonathan and Brice, with his daughter, Ruth Hoag, moved into Otsego County and established homes. Others migrated into other sections.

Soon after the death of his father Edward, Jr., sold the farm and followed those who had gone to Otsego. The widowed mother, over seventy years old, rode a pony to her new home, which, for years, was a great pet in the family.

By these removals the larger portion of Edward Shove's posterity was taken from this locality. Still there are representatives of his family residing here: prominent among them is Mrs. Henry A. Holmes of Pawling. Edward, Jr., sold his part of the farm to his brother-in-law, John Hoag. From him it passed to his son, William J. Hoag. It is now owned by Mr. Lyman

Brown. As the farm came from a Hoag to the Shoves and from them to another Hoag, it probably was in the possession of the two families nearly one hundred and fifty years.



VI—GRANDMOTHER'S LEGENDS.

My grandmother Shove was born, reared and married on the Taber homestead. She had a majestic physique, was strong-minded, with a retentive and ready memory. She was also an interesting conversationalist, with an occasional Cape Cod provincialism, as "darter" for daughter; "cratur" for creature. It was her delight to amuse her grandchildren with stories of her girlhood days. To me the most interesting were those relating to the encampment of the Continental army in her father's neighborhood during the Revolutionary War.

Rev. Mr. Wilson has clearly demonstrated that the army was encamped on Quaker Hill in 1778. Grandmother was then five years old, and of suitable age to remember events then transpiring in the neighborhood. Some of the most distinct and lasting memories of my life are connected with incidents occurring when I was four years

old; and those incidents were not as spectacular and thrilling as those surrounding her at that time. Then let it be recollected that, in her childhood, there were not so many things to be remembered as now. In those ancestral times there were no daily newspapers, morning and evening, bringing their many columns of news from every part of the civilized globe; so the most we read to-day is forgotten to-morrow. All that these ancestors had, with which to tax their memories, were the happenings of the family or neighborhood, or an occasional letter brought by a friend or the infrequent mails. Grandmother was a living witness, rehearsing in her ripe old age the occurrences of her childhood. She was, moreover, a Quakeress preacher. I believed her as I believe my Bible. When some persons have said that the Continental Army and General Washington were never there, I have always answered, "I know they were, for my grandmother told me they were."

The incident given by Mr. Wilson of the discovery of the Cowboys in the attic of the Old Meeting-house by the young people, she was wont to relate, almost word for word, abating the romance of the young lady and the British officer.

I was most interested in the story that her father's house was headquarters of one of General Washington's officers. For that reason it was guarded. She slept with her mother. As she saw the glitter of the guard's burnished bayonet in the moonbeams through the window, as he passed to and fro, she would cuddle behind her mother, and shut the fearful vision from her sight and try to forget it in sleep. In my youthful, patriotic enthusiasm, though a Quaker boy, I thought it was a family honor rather than a reproach, to have a Continental officer quartered in my great-grandfather's home.

Another story was far more frightful to us children. She had a sister, Meriba, several years her senior. The latter was athletic and brave. Once a party of Cowboys came to rob the house during the absence of the men folks. There was a kettle of water over the fire. Meriba seized it, and with a dipper in hand, followed them from room to room, with the threat if they took a single thing she would scald them. As they had too much manhood to fire upon a woman, she fairly drove them, empty handed, from the house. Then, we children, would make the house echo with our cheers over the heroism of Aunt Meriba.

Then came the cheese story. Her mother had a fine reputation as a cheese maker. She announced that she would give a cheese to the first general officer who should visit the neighborhood. One day, being summoned to the door, she was greatly surprised to find a servant of Gen. Washington, with a note from him claiming, under the conditions of the promise, the cheese. Of course it was sent, and the General had an opportunity to test her skill in that domestic art. It is hoped that her reputation did not suffer in his estimation. What a choice piece of paper that note from the great Washington would be, had it been preserved in the family ! How often an event, at the time of its occurrence seemingly ordinary and trifling, in a century is replete with historic value.

One more incident will close these legends. It was told me by a cousin of mine who bears grandmother's name. It is given on her authority, as I do not remember hearing it from my grandmother's lips.

Some years years after the close of the war, when peace and plenty were smiling over the land, a poor man came to the house and begged for some corn. Jeremiah Taber, grandmother's brother, who

had charge of the business, recognizing him as one of the Cowboys of war times, in a stern manner asked the man, "why don't you go to the crib and help yourself, as you used to do?" The poor man was crestfallen. Finally, the Quaker's love principle conquered the old animosity ; Jeremiah went with him to the crib, and, filling the sack, sent the man home with a thankful heart. Doubtless the event made both better and happier men.

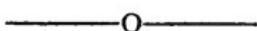
A few months ago these legends were published in the "Pawling Chronicle." A short time after I received a letter from Mr. Lewis S. Patrick, of Marinette, Wisconsin, a stranger to me. As it is corroborative of two of these legends, I take the liberty of quoting a part of it. He writes :

"My letter has for its object to help you in your cheese story. Some two or three years ago, while in Washington, I went to the Treasury Department where I saw the account of Washington's personal expenses while he was at Fredericksburgh. Under date of Nov. 6, 1778, occurs this item: 'To cash paid servant for bringing cheese from Mr. Taber's, 16 shillings.'

"Again : the map in the Quaker Hill History which you have,—referring to Rev. Mr. Wilson's book—came from a photo-

graph I had made of the original map. You will notice, near the top of it, Mr. Taber's name. I feel very certain the place indicated is where Wm. H. Taber lives at the present time; I have no doubt that some one belonging to the army was there, or the name would not have appeared on the original map."

Again: "I like your idea about the ground where the soldiers are buried. There is no question but that Washington was in that vicinity in 1778."



VII—MONUMENTAL GROUND.

There is no doubt, at the present time, about Quaker Hill and its vicinity being historical ground. Why not make it a "monumental ground?"

Through all historical times great battle fields have been marked and honored spots. Many of them bear monuments to commemorate the struggles there occurring, where valor did its best, to win. In too many instances the only motive of these battles was conquest for greed or glory.

In the throes of our Revolutionary struggle a nation was born, consecrated to civil equality and liberty of every native and

adopted citizen under its flag. No other nation, in all the earth, has made such rapid strides to greatness and power since its birth. No other nation has been truer to its baptismal vows. If, at any time, the government wanders from the first principles of its national creed, these granite shafts, which indicate the location of these combats for universal freedom, recall it to the duty of a new dedication to the cause for which the fathers suffered and died.

It matters not whether slain on battle-fields, or died in hospital, a patriot's life was surrendered for the holy cause. For this reason the locations of encampments and hospitals should be diligently sought out and enshrined. In such neighborhoods are legends, transmitted through family records and traditions, which should be preserved and immortalized.

Quaker Hill is an honored locality, not only for its lofty altitude, scenic beauty, moral stamina of its Quaker ancestors and their worthy descendants, but for the encampment of the army under General Washington in 1778. The Old Meeting-house, consecrated to the worship of God, in accordance with the faith and practice of its builders, was, also, devoted to a merciful purpose, and, therefore Christly, when

it sheltered the sick and dying soldiers.

Had Christ, in those days of suffering which tried men's souls, from the exalted seat of His enthronement, spoken to the benefactors of those soldiers who had found an asylum in His own sanctuary, what would He have said? Let Him answer for himself. "Inasmuch as ye have done it to one of the least of these My children, ye have done it unto Me."

The sacred ground where these soldiers lie, who gave their lives for freedom and country, ought to be secured from obscurity, and its solemn significance handed down to the latest posterity. Worthy men have adorned and enriched Quaker Hill with splendid buildings. Are there not others who will arise and perform a nobler deed by erecting a suitable monument on the burial ground of these fallen heroes? It would be a just tribute to dead patriots by living ones.

In these times patriotic women, as well as men, are placing memorial tablets and monuments on nearly every Revolutionary historic spot that can be found. What a splendid work in this line is being done by the Daughters of the Revolution! Why not thus honor this spot? It would stimulate the posterity of Quaker Hill ancestors,

scattered through this great Republic, to become pilgrims to their ancestral home, and before its sacred shrine, renew allegiance to God and country.

Then, Quaker Hill will live in the future as well as in the past. Religion and patriotism, united in holy wedlock, will send out from this sublime summit an influence throughout this immense Republic, from the Atlantic to the Pacific coast, from the glaciers of Alaska to the sunny plains of the Southland, helping not only to preserve, but to perfect and perpetuate the freest and purest government that ever blessed the human race.

APPENDIX -- WILL OF THOMAS TABER.

IN THE NAME OF GOD, AMEN, I, THOMAS TABER of the Oblong in the County of Dutchess and State of New York, being in perfect mind and memory, do think fit to make a distribution of my outward estate by will in the following manner, viz.:

IMPRIMIS—It is my will that all my just debts and funeral charges first of all be paid out of my moneys by my executors here after mentioned.

ITEM—I give and bequeath unto my well-beloved wife, Anne Therase Taber, two feather beds and furniture for said beds, and two bedsteads and two bed cords, and one-third part of all my household goods excepting beds and bedding; and six hundred weight of pork that is good, and the fat that comes out of said pork; and seven hundred weight of good beef, with the tallow that comes out of said beef; and salt enough to salt said pork and beef with; and thirty bushels of wheat and twenty five bushels of indian corn and two bushels of good turnips and four bushels of good potatoes, and six barrels of cider put into the cellar, and apples to use in the summer, and twenty-five bushels of winter apples to be brought into the cellar or where she shall order; and forty weight of sheep wool and eighty weight flax and two hundred weight of cheese and forty weight of butter; and ten dunghill fowls and two turkeys keept and to have the eggs and increase of the said fowls. All the above articals of provisions that I have given my wife are to be yearly and every year so long as my five youngest daughters live with her, and when either of them shall leave her

the above provision is to be diminished according to the number that leave her. Also I give her a good garden, to be kept well-fenced and dug up sufficient to raise her sauce in ; and fire wood at the door cut fit for the fire or fire-places; and one good horse provided and kept well winter and summer, and a woman's saddle and bridle, and said horse is to be kept shod, and two good cows provided and kept in the summer and one in the winter to give her milk; and I give her the use of new south part of my house and a sufficient privilege in the cellar: and twelve pounds in money yearly as long as my five youngest daughters live with her, and after they all leave her six pounds a year yearly. All these legacies that I have given my wife are to be paid and performed by my executors hereafter mentioned, as long as she shall remain my widow and no longer, which they are to do equally, and all that I have given to my wife are in lieu of her rights of dowry and power of thirds.

ITEM—I give to my son, Nathaniel Taber, ten shillings in money and a suit of clothes, to be paid by my executors hereafter mentioned.

ITEM—I give and bequeath to my two sons, Jeremiah and William Taber, all of my farm of land and buildings thereon, together with all my money and obligations for money, and stock and all my outdoor movables that I haven't already given away and don't hereafter give away, provided they pay all the legacies mentioned for them to pay equally and all which I give to them is to be divided equally between them, which is given to them and their heirs and assigns forever.

ITEM—I give and bequeath to my daughter, Meribe Hazerd, a living with my two sons, William and Jeremiah, as long as she don't live with her husband, nor keep with him or frequent his company, and if her husband should die and she should marry again, then I give her one-half as much as I give to my younger daughters with what I have already lent her, and also I give her fife dollars in money over and above what is above given her.

ITEM—I give and bequeath to my five daughters,

Antheracy, Ruth, Saloma, Amy and Mary Taber, the following articals, to each of them, viz.: two good feather beds, six pairs of linen sheets, five carsey blankets, two coverlids, one good piece of calico for a set of curtains, two pairs of bolster cases, six pairs of pillow cases, six fiddle-backed chairs and six common chairs, one high case of drawers, one large oval table, one small oval table, one square table, one great wheel, one foot wheel, two pails, one tub, one churn, one brass kettle to hold four pails full, one large iron pot, one small ditto, one iron kettle to hold one pail full and a half, one frying pan, one copper tea kettle, two large pewter platters, one small ditto, three pint basons, three quart basons, one dozen of pewter plates, six pewter porringers, four table clothes, two large and two small, eight towels all of huckaback, one looking-glass of fifty shillings price, one block tin teapot, one set of china tea dishes, one dozen earthen plates, one case of knives and forks, two bedsteads, two bed cords, six milk pans, six beaker glasses, one pair of tongs and a slice, two smoothing irons, one chest with a draw in it, six block tin spoons, one tramel, two cows, ten sheep: they are to take all the house stuff that I haven't already given away towards what I have above mentioned for them, to have, which is to be paid to them by my executors hereinafter mentioned, and if my wife should die or marry away before my daughters should, then they are to have the same priviledge in the house and of fire wood and to be supplied at the executors' table with all necessary conveniences for them and to be found with shoes by the executors as long as they remain single.

ITEM—I give and bequeath to my grandson, Thomas Taber Ferris, son of my daughter, Hannah Ferris, deceased, ten shillings, and also I give to my granddaughter, Hannah Ferris, five shillings besides what I gave her mother.

ITEM—I give and bequeath to my negro man, Jethro, his freedom.

ITEM—I do hereby nominate, constitute and appoint my well-beloved sons, William Taber and

Jeremiah Taber, my only and lawful executors to
this my last Will and Testament, notifying and
confirming this and no other to be my last Will and
Testament, hereby disallowing and making void
all former wills or gifts whatsoever. In witness
whereof I have hereunto set my hand and affixed
my seal this fourth day of September in ye year
of our Lord one thousand seven hundred eighty
and three

THOMAS TABER.

Signed, sealed published and delivered
by the said Thomas Taber to be his last
Will and Testament, in the presence of

ABRAHAM THOMAS

BENJAMIN DEUEL,

EDWARD SHOVE.

Probated in the City of New York Dec. 23, 1783.

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